A Sermon preached before the Queenes Maieſtie.

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By Maiſter Edward Dearing, the 25. of Februarie. Anno. Dom. 1569.

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1569.

O Lord open thou my lippes, and my mouth ſhall ſhewe foorth thy prayſe.

PSALM. 78. 70.

He choſe Dauid his ſeruant alſo, & tooke him from the ſheepfolds, euen from behind the Ewes great with young tooke hee him: to feede his people in Iacob, and his inheritance in Iſraell. So he fedde them according to the ſimplicitie of his hart, and guided them by the diſcretion of his hands.

THE Prophet declareth in this Pſalm, how God of his iuſtice, for the great ſinne of Ephraime, tooke from that Tribe, both the Tabernacle and the Scepter, and gaue them to the Tribe of Iuda, whō then according to his mercie hee had purpoſed to bleſſe with all perfect happines. In which we learne not to abuſe Gods mercies, leaſt they be taken away from vs, as frō the Tribe of Ephraim they were. And then what helpeth it vs, that in tunes paſt we haue bēne happie? And leaſt it ſhould happen alſo vnto

the Tribe of Juda, to fall from Gods mercies, into his displeasure: the Prophet in this place stirreth them vp to thankfulnes, that they might be found woorthy to haue continued toward them so great blessings. And this hée doth by example of Dauid, in shewing both how mercifully GOD dealt with him, and how obediently Dauid walked before the Lord.

The three reasons.

And héerein he vseth as it were thrée reasons to moue them withall. The first is, of Gods great mercies, whence hee had called Dauid. The second is of Gods intent and purpose wherevnto he called him. The third of Dauids owne person, howe faithfullie, and howe trulie hee did execute that where-vnto hée was called. The first argument or reason, hée comprehendeth in these words. He chose Dauid his seruaunt, and tooke him from the sheepefold. The second in these wordes. Hee chose him to feede his people in Iacob, and his inheritaunce in Israell. The third in these words. So he fed them according to the simplicitie of his heart, and guided them with the discretion of his handes. These arguments will I speake of as God shall giue mee vtteraunce. And if they shall be nowe more effec-

effectuall to moue vs, then they were then to moue the people of Iſrael, then be we profitable and happy hearers. If not, it is good right and reaſon, that as wée haue béen in the fellowſhippe of the ſame ſinne and iniquity, ſo we ſhould be partakers of the ſame reward and puniſhment: that if God ſhall ſo deale with vs, that wée loſe again both the Tabernacle and the Scepter, as they haue done before vs, wee can ſay no other, but the Lord is righteous, and behold, we haue eaten the fruit of our owne labours. Let vs therefore conſider of theſe arguments, and ſtirre vp as wée may the gift of GOD that is in vs, that at length wée may learne by them, more holy obedience.

The firſt argument is the good conſideration of Gods mercies, whence he called Dauid. Which argument alone is ſo effectuall & ſtrong to ſtir vs vp to the obedience of our calling, that it is able enough to raiſe vs againe, though we were neuer ſo déepe ſunken in rebellion: A ſure proofe of the efficacie of it, may be vnto vs the oft and continual vſe of it in the ſacred Scriptures. For ſéeing ỹ Gods ſpirit in his holy word doth ſo oft apply it, both as a helpe

to confirme the godly, and as a present remedy to turne againe ỹ most obdurate and wilfull sinner from his obstinate purpose: surely, except all the dewes of Gods mercies be meruailously dried vp in our baren harts, the same argument if wee can well think of it, will be effectuall in vs to worke our regeneration in the newenesse of life. When God would haue Abraham to forget his Country and his fathers house, to goe that long and wearie iourney into the Land of promise, where hee and his posteritie should dwell after him, he confirmed him with this saying: I am the Lorde thy
Gene. 15,7. God, which brought thee out of Vr of the Chaldeans. By this remembraunce of his former benefites, hee perswaded Abraham to aduenture all that he presently enioyed, vpõ hope of a better promise, which yet hee had not seen, but which should be fulfilled.

When God would moue the children of Abraham, that is, the children of Israell, to turne againe from their great iniquities, that they had so long practised in the hardnesse of their hart, hee vseth but this argument, to tell them of all the miseries that
Iosua. 24.2. they were borne in, their Countrey to be a
Gene. 11,13 cursed Countrey, their fathers Idolaters,

them

themselues giuen ouer to all voluptuous- Exod, 3, 10.
nes & pleasure, not regarding God, nor seeking his Religion. In which woefull estate when the Lord did behold them, hee pitied their miserie, and sayde euen then vnto them, You shall liue. By which promise, Exo. 1--,
their former woe vanished away, and in stéede of nakednes, they were clothed with broydered worke, they were couered with fine silke, decked with many ornaments, & had a crowne of beautie vpon their heads. Iosu, 23, 16,
Now therefore that they should not walke in their owne wayes, or commit Idolatrie Esa, 43, 34.
as other Gentiles did, nor tread such be- Ezech, 16,
nefits vnder their féete: this argument, as a strong medicine, the Prophet repeated often, and with many words.

Thus God dealt oft with the Kings of 2, Sam, 12.
Israell and Juda, when they began to fall 7, 8, 9.
away, and walke as other Nations walked, that were round about them: He called them backe, by putting them oft in mind, how his mercy had béen with them, and from what lowe estate hee had raised them vp. Thus the Prophet of God dealt often with the people. Iosua when hee had brought them into the land of Chanaan, to the end they might feare God, and make

2, Sam. 12.
17, 18, 19.
1, Reg, 14.
7, 8, 9.
1, Reg. 16.
2. 3. 4.
Iosua, 24. 2.

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their dwelling fare, hee made vnto them a long repetition of Gods benefits, that by remembrance of them, their dull spirits might be stirred vp the more obediently to
1. Sa. 10. 18 follow GOD. Samuell, when he was afraid of Gods heauie displeasure towards the people of Israell, because they had asked a king for them: to the end they might turne away Gods anger from them by their speedie repentance, hee tolde them what God had done before for them, as a readie way to make them beware afterwarde, howe they did willingly offend so
Acts, 7. 8. louing a Father. Steuen, when he would haue perswaded those, whose iniquitie was nowe growen to a full measure, that they had crucified Christ, as though in this alone were the greatest hope of amendement, hee chose no other way to conuert them but this, to shew in long exhortation what God had doone for thē, and for their Fathers. And this, as in the beginning it was giuen by the holy Ghost to man, as a soueraigne medicine to keepe him farre from vnthankfulnesse: so it hath been continued by the same Spirit from time to time, to stir vs vp not to forget the Lord.
Iohn, 15, 16 Our Sauiour Christ to make his Disci-

pels

ples sure, & that they should neuer shrinke for aduersitie, hee told them often this, that they had not chosen him, but hee had chosen them. S. Paule, when he would moue the Corinthians to auoyde the false Apostles, and to follow Christ, hee perswaded them thus, that in times past they were Gentiles, and were willingly led away to dumbe Idols. And againe, to the Ephesians: You were in times past deade in tres-passes and sinnes, you walked after the Prince that ruleth in the ayre, after the Spirit that now worketh in the children of disobedience: but God who is rich in mercies, through the great loue wherewith hee loued vs, euen when wee were dead, hath quickned vs in his sonne Christ.

1.Cor, 12.3

Ephe.2.1.

This argument, deerely beloued, seeing it is so strong, lette vs apply it vnto our selues, for our disease cleaueth fast vnto our bones with long continuance, and we haue neede of a sharpe medicine to heale it againe. Let vs therefore vse it, (I beseech you) and if Gods Spirit haue not forsaken vs, that wee be vncurable, no doubt wee shall recouer & grow to amendment. Let vs see our owne estate, & what God hath done for vs, what cloudie daies haue gone

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ouer our heads, and in how faire sunshine wee be set againe, and no doubt when sin hereafter shall allure as before, it will make vs afraide of his deceitfull baite, and we will neuer be brought to the beautie of the golden Cup, to drinke of the spirituall whoredomes that are within. We were in times past Gentiles, and vncircumcised people: now Christ hath pulled downe the wall of seperation, and made vs all one, euen his children of adoption. We were aliants from the common wealth of Israell, nowe we are receiued as Cittizens in the company of his faithfull. Wee were strangers from the Couenaunt and promise, nowe Christ hath deliuered a newe Testament, in which also we are written heyres of mercie. Wee liued sometime in ignoraunce, and had no hope, now we haue receiued knowledge and are comforted. We were without GOD in the worlde, and could no where lay downe the terrors of our sinnes, but now wee haue receiued the spirit of adoption, by which we cry, Abba Father. And what should I say more: we were subiect vnto sin, hell, death, and condemnation, nowe Christ hath spoiled the principalities and powers, deliuered

Ephe, 2, 11. 12.

Rom, 8, 15.

Colos. 2. 15.

vs

vs out of that power of darkneſſe, tranſ- Colo.1, 13.
lated vs into a kingdome of immortalitie
and grace. Except wee haue ſet our harts
as an Adamant ſtone, or as the Prophet Ezech,3,9.
ſaith, made our harts & faces like the flint,
it is impoſſible but that this cogitation
ſhould moue vs. Or if it do not ſo, ſurelie,
ſurely, though the Lorde had not ſpoken
it thus often vnto vs, or if the Scripture
were not written for our inſtruction, yet
the lawe of nature could condemne vs for
moſt vnthankfull men. Day and night we
ſhould beare a witneſſe in our owne conſci-
ence, how fearefull iudgment God hath re-
ſerued for ſo great iniquity. Who amongſt
vs coulde beare it: to be rewarded with
vnthankfulneſſe, where we haue well de-
ſerued: To be contemned of thoſe, whom
we raiſed vp to honour: To be ſpoyled of
thoſe, whom before wee had clothed: To
be betrayed of thoſe, whom we haue eſpe-
cially truſted: And how then are we blin-
ded, and vnderſtand nothing: How ſhall
the Lorde beare it at our handes, if wee be
vnthankfull vnto him, if we contemn him,
robbe him of his honour, who alone hath
made vs glorious, when we were couered
with our owne ſhame and confuſion: The

Lorde

Lord grant vs his holy Spirit, that wee deceiue not our selues.

There is nothing more effectuall to moue a sonne to obedience, then to know he hath a louing Father. Nothing maketh so trusty the bondseruant, as to remember he hath a gentle maister. Nothing maketh the subiect more faithful vnto his Prince, then to feele by good experience his Princes clemencie. Nothing ioyneth man faster in bond of friendshippe, then to consider well what his friends hath done for him. And let nothing binde our obedience more carefully to the word & will of God, then that he hath so long continued mercifull vnto vs. And sure as the Lord doth liue, this is his holy truth, hee that cannot be moued with this, he hath not Gods holy Spirit. Poore or rich, bond or free, hie or lowe, noble, or of lowe degree, Prince or Subiect, all is one. The remembrance of Gods mercy must make vs all thankfull, were we neuer so mighty. This cogitation must banish farre from vs the pride of a kingdome, to think how God hath raised vs from the sheepecoates. Whosoeuer can say thus: I haue been bond, but I am free: I haue been in danger, I am in safetie: I

haue

haue beene fearefull and trembling, I am careleſſe: I haue beene full of ſorrow, now my ſoule is at reſt: I haue beene in miſerie, I am in dignitie: I haue been a priſoner, I am a Princeſſe. Beleeue me, beleeue mee, if the great and goodly cities which he builded not: if the houſes full of all maner of golde, which hee filled not: if the Vineyardes and Oliue Trees which hee planted not, did not make him to forget the Lorde, which brought him out of the land of Egipt, out of ỳ houſe of bondage: if proſperity hath not made him drunken: ſo that hee hath banished far from him all ſence & vnderſtanding, the remembrance of this thing will make him thankfull vnto him that hath been thy worker.

Yea, euen you that are now a Princeſſe of Maieſtie, if you haue felt any ſuch alteration, take heede, flee farre away from all vnthankfulneſſe. If you haue ſeen the day in which you haue ſaid, O lord, I haue no friend but thee alone, now that proſperitie hath brought you vnto a great-manie of faire countenances, forget not that God who was your onely friend in troubls: If in times paſt you haue prayed, that you might not builde vpon the ſand, to haue

your

Math,7,26. your house shaken with euerie blast of winde: nowe that you haue choise of your owne grounde, take heede I beseech you where you lay your foundation. Nowe as the Sterne and Helme is in your owne hand, guide your Ship so, that the waues doe not ouer-run it. If you haue prayed in times past vnto God, to mollifie your enemies harts, and to bring their cruel practises to nothing, now that you your selfe are in safetie, be not cruell vnto Gods annoin-
Psal, 105,15 ted, and do his Prophets no harme. I need not seeke farre for offences, whereat Gods people are grieued, euen round about this chappel I see a great many, and God in his good time shall roote them out. If you haue
Psal,44,20, said sometime of your selfe: *Tanquam ouis*, as a Sheepe appointed to be slaine, take heede you heare not nowe of the Prophet:
Iere, 31,18, *Tanquam indomita iuuenca*, as an vntamed and vnrulie Heiffer. I wil not with many wordes admonish your Maiestie, that are wise enough: only I will say this, returne into your owne hart, & search your raines. And heere I sette before you the tribunall seat of Christ. If you know these things to be true, discharge the faith you owe, greeue not your quiet conscience, least it begin to

accuse

accuse you, and the burthen of it to be greater then you shall be able to beare. If God haue defended you mightily, as euer he did Dauid the Prophet, discharge your fayth with the Prophet Dauid, and cry in spirit: *Quid retribuam Domino pro ommbus quæ retribuit mihi?* What shall I giue vnto the Lord for all the benefits that hee bestowed vpon mee? Psa. 116,12

And thus much as God hath giuen mee vtterance, I haue noted vnto you out of the first part of this Scripture, howe that God did chuse Dauid from the sheepefolde. The Lorde giue you grace to confesse his goodnesse, and to shewe your selfe more thankfull for all his benefits. One other thing we may note heere, that all that wee haue of God, it is of his free mercie, it is not of our deseruing, euen as he gaue both the Tabernacle and the Scepter vnto the Tribe of Juda, because he loued it: so God gaue vnto his people a Land that flowed with milke and honny, but hee gaue it not for their righteousnesse, for they were frowarde people, but because hee loued them. So God dealt fauourably with Sion, that is, with the children of Israel, not because of their obedience, for they were a rebellious Iosua,5,6. Deut,1,8,

lious Nation: but because he remembred his oath which he sware vnto their forefathers. So God fulfilled ẏ prophecie of Iacob, & blessed Iuda, but he fulfilled it in Dauid, whom he tooke frõ the sheepfolds. So Christ made his kingdome euerlasting in the house of Iacob, but he laid first ẏ foundation of it. And now hee hath builded it vp, neither by the wisedome of ẏ wise, nor by ẏ vnderstanding of the prudent, but to testifie vnto vs his free grace & mercie. He hath chosen the foolish things of this world to cõfound the wise, and the weake things of this world, to confound the mighty: and vile thinges of the world which are despised, to bring to naught the things that are esteemed & had in reputatiõ, for this cause alone (as the Scripture witnesseth) that no flesh should reioyce in his presence.

Gene, 49, 6.

1, Cõr, 1, 17 28, 29.

This doth he to beate down mans pride.

But what need we so far to seeke for examples? Let vs behold our selues, howe plentifully at this day are Gods mercies and benefits poured out vpon vs, both vppon our Queene, & vpon her people. How mightily doth hee defend vs in so many dangers? How sit we in safety, when all the worlde is in an vproze? And is this (thinke you) of our deserving, or rather of

Gods

Gods mercy? Now ſurely, we were very blind, if we would not all confeſſe with the prophet Ieremy, that it is Gods mercy that we be not cõſumed. So much diſobedience both in Prince and ſubiect, ſo little care of dutie, ſo deepe forgetfulnes of God, what doth it elſe deſerue, but heauie iudgment? What can it teſtifie elſe, but that all theſe bleſſings are of mercy? Well, wel, the wiſeſt way is to take hæde in time. Let not our ſinnes ſeperate betwæn God and vs. If there be no other examples that we can loke vpon, yet let vs beware by the Tribe of Ephraim, that we abuſe not Gods mercies for feare wæ loſe them. Becauſe wæ are now out of danger, & there is no perrill that is preſent, let vs not therefore ſay as proude Babilon. I ſit like a Queene, & ſhall ſee no euill, I ſhal be a Lady for euer, & ſhal ſee no loſſe of Children. Hee that thinketh he ſtands (ſaith Paule) let him take heed he fall not. It is no good argument, that our ſtate is ſure becauſe God hath deliuered vs out of a great many of troubles. Nay, let vs rather feare, and be the more circumſpect. Gods arme that hath beene ſtretched out for our ſafegard in times paſt, is not now drawn in that it cannot againe reeue

Lam. 2, 25.

Eſay, 59.4.

Apo. 18.7.

1, Co. 10.12.

2,Reg,17, 6, 18, 9. vs. GOD deliuered the people of Israell out of the hands of many and grieuous enemies: but yet when the people of Israel would in no wise amend. God could raise vp Salmanazar, to leade them away to perpetuall captiuitie. 2,Reg,18,9 Nay, wee haue a great manie more fearefull examples then this. We haue fearful examples before our eies to take heed of Gods iudgments, when we Esay,37, 12, 38, abuse his graces. God defended Senacharib in ỹ conquest of a great many of Countries, in all which he escaped harmeles, yet when he knewe not himselfe, but blasphemed the God of Israel, euen before ỹ wals of Jerusalem, God could finde him out at home in his own country, & in the Temple of his Idols, his owne sonnes slewe him. Agamemnon, ten yeeres together in mortall & bloody warres, could neuer be hurt: yet after, at home in his own house by his owne wife he was killed. Bibulus, a noble Romaine, got many victories, and still escaped perrill: yet afterward in the Cittie of Rome, whē he should haue had the glorie of al his valiant Acts, and rode through the streete in the pride of his Triumph, a Tyle falling from the house, strok so deepe into his head, that it killed him presentlie.

Agamemnon.

Bibulus.

Iulius

Iulius Cæsar, in winning the West part of the world, in fifte and one set battels, neuer receiued dangerous stroke: yet after all his dangers so happily escaped, at home in the Senate house, in the middest of his Nobility, and in his Parliament robes, he receiued foure and twentie woundes, and all of them deadly. Many such examples are before our eyes, to make vs beware and take hæde of securitie, when any danger is past: and to take hæde of forgetfulnes, when we haue receiued mercie. The Lord enritch vs with ỹ grace of his spirit, that when wee often behold from whence we haue bæn deliuered, we may seeke diligently, and be alwaies carefull how to be found thankfull.

Iulius Cæsar.

The second argument which I said the prophet vsed, to make the people thankful, was taken of Gods intent and purpose, to what end he chose Dauid, and that he sheweth in these words: To feede his people in Iacob, & his inheritance in Israel. These words are very plaine, and containe so expressly what is the dutie of any Prince or Magistrate, that none can bee ignorant, but he that will not knowe. For this purpose they are chosen, to feede Gods people

The second argument.

The office and dutie of Princes and Magistrates

in Iacob, & his inheritance in Israel. Whether hee be Prince or Emperour, Duke, Earle, Lorde, Councellour, Magistrate, what soeuer, for this purpose hee is called, discharge it as well as hee will: Yet must feede Gods people in Iacob, and his inheritance in Israell. Or if God had called them for some other purpose, how gladly would they haue executed it. If GOD had called them to dicing & carding, to swearing and lying, to pride and vanitie, the mighty men of our dayes, howe busilie had they done their dutie? But alas, this is not to feede Gods people in Iacob, nor his inheritance in Israell. This is to feede our selues, euen as the Ore is fedde to the slaughter house, so wee doe feede our soules to euerlasting confusion. They that haue eares to heare, Mat. 11, 15. let thē heare. God hath chosen his Rulers, To feede his people in Iacob, and his inheritaunce in Israel. These are the plain, and expresse words of Gods spirit: & then what outragious spirit is that, or what furie rather, that cryeth thus with an impudent face, that the Prince hath not to doe with Iacob, and may not medle with Israel? But these are the steppes that the man of sinne would tread, to speake against the Lorde,

and

and yet say that hee cannot erre? These ma-
ny liuely marks of Antechrist, thus to fight
against Christ, and yet say he is his Vicar.
Such is all the Religion of Papistry; exa-
mine it if you will, euen frō point to point,
where God saith one thing, it saith the
contrary, & yet cryeth with shame enough,
there is no error in it. God saith, 1, Tim, 4, 3.
doctrine of the deuils to forbid marriages,
and the lawfull vse of meates. The Pope
presumptuously forbiddeth both, and yet
saith still that he hath the holy Ghost. Paul
the Apostle saith, If you obserue dayes and Ga. 4, 10. 11
times, I am afraide that the Gospell is pre-
ched vnto you in vaine. The Pope sayth,
you shal obserue both, I can dispence with
the Apostle, and yet he saith he is Aposto-
licall. Saint Peter saith: Bee you subiect 1, Pet, 2, 13.
to the Prince, as to the chiefest. The Pope
saith, the King is not highest, but he is a-
boue both King & Keisar, and yet hee saith
still, hee is the successor of Peter. And what
should I say more? It greeueth mee to rec-
kon vp all the monstrous abominations.
It would make a christian hart to bleed, to
see how he hath deceiued the simple. With Apo. 22, 11.
his paper walls and painted fires he made
them so afraid, that they beleeued whatso-

euer hee had spoken. But hee is filthy, and
let him be filthy still. Wee will returne to
our purpose, & learne of a princely prophet,
what is a Princes duty. Hee must feede
Esa,49,23. Iacob and Israell: that is, Kinges must be
Nurce-Fathers, and Queenes must bee
Nurses vnto the Church of God, and to
this end they must vse their authority, that
Gods children may learne vertue & knowledge. For to seeke only worldly peace and
Heb,13,14. securitie, or to make vs liue at ease here in
this waifaring cittie, that is, rather to feed
flesh and blood, then to feede Iacob, rather
to make happy this worldly fellowshippe,
then to instruct Israel. The true Israelite is
striuing against the lord, and combateth with
violence to claime the kingdom of heauen.
What helpeth it in this respect to be ritch
Psal,49,67, or honourable? If I had all the riches in the
world, yet could I not pay the price of my
brothers soule. Or if I had neuer so much
rule and authoritie, I am not therefore the
nearer to make intercession vnto GOD.
They are other weapons y must preuaile
Ephe,6,13 against Sathan, and it is other attire that
Math,22,12 will be accepted for the marriage garment.
If wee will feede Iacob and Israell, let vs
leade them to the house of wisedome, and

traine

traine them vppe in the feare of God. The Lord open the Queenes Maiesties eyes, that shee may looke to this charge. Otherwise, if we liued neuer so peaceably vnder her, yet when the Lorde shal come to aske account of her Stewardship, how she hath fed her fellow seruants, with the meat appointed them, then she will be found eating and drinking with sinners. Luke, 11, 42 46.

But because we are so dull of hearing, that a little teaching of our duty is not sufficient for vs, I will shew out of the Scriptures somewhat more plainlie, if ought may bee plainer, what is the dutie of a Prince. The prophet Esay very effectually setteth it out in the person of our Sauiour Christ, saying. Righteousnesse shall be the girdle of his loynes, & faithfulnes the buckler of his reynes. It is true that the Prince must defend the fatherlesse and widdowe, releeue the oppressed, haue no respect of persons in iudgment, seeke peace vnto his people, and girde himselfe with righteousnesse. But this is also his dutie, and his greatest duty, to be carefull for religion, to maintaine his Gospell, to teach the people knowledge, and builde his whole gouernaunce with faithfulnesse. For this cause Esay, 11, 5,

King

King. Salomon, both the mightiest and the wisest King that euer was, called himselfe a Preacher. And King Dauid, to testifie how he acknowledged his dutie, spake openly to his people: I will instruct thee, & teach thee in the way that thou shalt goe, and I will guide thee with mine eye. This generall rule, King Salomon gaue vnto other. Bee diligent to know the estate of thy flocke, and take heede vnto thy heards. For riches remaine not alwayes, neyther the Crowne from generation to generation. Expressly shewing, that to increase riches, or to set forth the glorie of a kingdome, that is not the greatest dutie of a Magistrate. Thus ỹ Prophet Oseas crying out against the people of Israell, he reckoneth vp this as their greatest disorder, that lying and swearing, and ignorance of God, was not punished amongst them.

Psal, 32, 8.

Prou, 27. 23, 24.

Osea, 4, 2.

And alas (deerely beloued) if this be the saying of the Prophet, let vs looke vnto it. I dare not but speake the truth, seeing God hath called me hether. He hath raised mee vp so hie, when I was cast downe, that I cannot forget his benefits. If this will not serue, I will surely yet speake more plainlie, when the Lord shall open my mouth againe.

againe. Surely, if this be the saying of the Prophet (as it is indéede) that lying, that swearing, that blind and wilfull ignorance shall be punished, let not the Princesse deceiue herselfe, the Spirit of God doth not possesse her hart, if shée heare daily lying and blasphemous swearing, & see the peoples ignorance, and yet leaue all vnpunished. Looke vnto these thinges better, if you will looke well vnto your selfe: You cannot pretend ignorance, this is plaine enough, if any thing bee enough. And yet least you should seeke to busily to be deceiued, I will rehearse the plaine lawe of the Lord, that this doctrine may be warranted with the surer witnesses, GOD saith of a King in the 17. of Deutro. When hee shall sit vpon the throne of his Kingdome, then shall hee write him this Lawe, repeated in a booke, by the Priestes of the Leuites. And it shall be with him, and he shall read therein all the dayes of his life: That hee may learne to feare the Lord his God, and keepe all the wordes of his Lawe, and these couenaunts for to doe them. That his heart be not lifted vp aboue his brethren. That he turne not aside from these commaundements, neyther to the right hand, nor to

Deut. 17,18 19,20. &c.

the

the left. But that hee may prolong his dayes in his kingdome, hee and his sonnes in the middest of Israell.

This Law I know not how your Maiestie shall interprete, because I knowe not your Spirit: but this I am sure; it made David that he wold not suffer a wicked man in his house. It made Asa driue away the Sodomites out of Israell, put downe the Idols, depose his own mother from her dignitie. It made Ieosophat, Ezechias, Iosias, euen in the beginning of their raign, to make godly and zealous reformations in Religion, and neuer consulted farther with the high Priestes. May, it made Salomon to put downe Abiathar, that was the high Priest, and to place Sadoca better in his roome. This made many godly Emperours in the Primatiue Church, to call generall Counsels, to reforme many disorders crept into the Church, to depose many ambitious & proud Popes, and to place better in their roome. And hee that denyeth this, denyeth the Sunne to shine at noone dayes. And as this Lawe hath thus wrought heeretofore: so when it lighteth in a good Spirit, I am sure it will doe the like hereafter. It will honour a godly Magi-

Psal, 10, 17.

2, Reg, 15, 12, 13.

1, Re, 22, 41

2, Reg. 8. 4,

1, Reg, 19, 4,

3, Reg, 2, 3,

strate

strate to haue his chiefest care to maintain Religion, and to suppresse superstition.

And such is Gods righteous iudgement, that whosoeuer shall do the contrary, I am sure his owne conscience will condemne himselfe. It is the law of nature, and it maketh the most wickedst Magistrate to sigh and say in his hart, in remembrance of his sin: Sure this doing will not last alway. God hath appointed mee for some other purpose. This was the greatest fault that proude Agamemnon could finde in all the glorie of his kingdom, *ta theou ses orthothen ta emetreche ton bion*, when Gods cause goeth not vpright, it layeth the glorie of my kingdome in the dust, it turneth vpside downe all my life and happinesse. Thus it happeneth with the wicked, whosoeuer they are: they condemne their own doing when they seeke not to set out the glorie of God. The law of God hath thus commanded it, the godly Kings of Iuda & Ierusalem haue euermore practised it, the faithfull Emperors in the primatiue Church made it their chiefest study, the law of Nature hath engraued it in the heart of man. And what godly Prince can now sleepe in securitie, if he haue no care vnto it? Especially

Agamemnon.

seeing

seeing God is the God of all Magistrates, and they are his creatures. This is their greatest study, to shew obedience to him, to feede his people, and set forth his Religion.

But heere I thinke some will easily say: If this bee so as you teach it, then the case is cleere, the Prince is a spirituall Magistrate, it belongeth vnto him to reforme Religion, hee is the highest Iudge in the Church of God, to establish that by Lawe, which ỹ law of God hath appointed. How then that the Pope seeth not this? Why doe not others see it, that read and know the Scriptures? The Emperors themselues, why haue they not seen it? How grew the Pope vp to such vnbridled authoritie? Howe the Pope shoulde come to so great authoritie, I know no cause but this, that it was the will of God, and such was the depth of his secrete iudgements. The purple whore would make all the peoples of the earth to drinke of the cuppe of her fornications. But for the Popes seeing or not seeing of his owne abhominations, I know not his eye-sight, I cannot tell whether he doth see them, or not see them, but I think hee seeth them. For I see in all ages, howe God hath raised vp some that haue inueied

Apo, 17, 2, 4

bitter:

bitterly against his intollerable pride. If he seeth it not, his eyes are verie sicke, and himselfe a verier beast then euer was Nabuchodonozer. And the Lord be praised, that hath hardened his proud hart, and reuealed better knowledge vnto little ones. Why others should not see it that read the Scriptures as well as we, and are as well learned as we, I can assigne no other cause but say with the Prophet: Gods iudgements are like to a great depth. They are as they are, and what they are it skilleth nothing vnto vs. I come not hether to compare with learning, who be Hebrewes, and who be none. I am sure, if they did seeke him in the simplicitie of their hart, and call after him in the trueth, not in their owne inuentions, that then they shoulde finde him. Nowe they seeke the liuing springs in vaine, because they seeke them in the puddles that they haue digged themselues. And they seeke for the Gospell of saluation in vaine, because they followe the doctrine that is but precepts of men. But what if many learned see it not? Is it not therefore trueth, that is so plaine in the Scriptures?

Dan.4.30,

Mat,11.25

2,Cor.11.

Psal,36,6,

Iere,2,13.

Mat,15,9.

Let mee aske againe I beseech you, this question.

Exod,7,20. question. Why did not Pharao see, that
Exod,8,6, Moises and Aaron were sent of GOD:
17,24, They turned all his waters into bloode:
they brought vpon him frogges that cou-
red all his Land: they plagued him with
Exod, 9,23. great swarmes of Lyce and Flyes. They
Exod,10,22 feared him with thunders and lightning,
and with great Tempests: they made
Exo, 12,26, darkenesse thicke and sensible vpon the face
Exo,14, 21. of the earth: They slewe the first borne of
Exo,14, 28. all that was in the Land. Why knew not
Pharao that they were sent of God? They
deuided the red Sea, and went through on
dry land: What madnesse made him ven-
ter so goe so desperatly after? Why would
hee not haue taught, till the Water couered
him and all his host? Should the age that
came after him, reason thus against Is-
raell. If your God be the Lord of heauen
and earth, why did not our Fathers know
him? Why did not the Scribes and Pha-
Iohn,1,27 riseis knowe Christ to bee the Messias?
They heard Iohn Baptist giue him plaine
testimonie: why did they not beleeue him?
The same Christ fulfilled all that was
spoken by the Prophets: Why could they
Mat, 11,15. not see, that hee was the Sauiour of the
worlde? Hee made the blinde to see, the
deafe

deafe to heare, the dumme to ſpeake, the lame to goe. He made the ſicke and diſeaſed whole: hee raiſed vp the dead; he tolde vnto them euen their thoughts and cogitations: Howe were they ſo dull of vnderſtanding, that yet they could not know him? If this may be ſufficient to remoue a truth (why doe not other ſee it) then the Phariſeyes reaſon well againſt Chriſt, when they ſaid vnto the people: Why doe none of the Princes and Rulers beleeue in him? Math. 9.4. Ioh,7,48,

But ſir, I beſeech you, how great is our madneſſe, that thus reaſon of other men, why they ſee, or ſee not. Why haue we our ſelues ſo great beames in our eies, that we cannot ſee our owne eſtate and condition? Why doe wee not ſee the ſhortneſſe of our life, but thus liue in the world as though we ſhould liue euer? Seeing wee haue a righteous God, that will be a reuenger of his owne cauſe, and puniſh our tranſgreſſion, why doe we ſinne yet daily more and more? Seeing our life is but a vapour, and all our glorie is but as the Flower in the field: why be wee ſo bewitched with loue of ſo great vanity, ſeeing our eſtate ſhal be before God euerlaſting, and theſe accounted Math,7,3, Heb, 13,14. Rom,3,5, Ro,2,23,4 Iam,4,14, Eſa,4,6,7. Iohn,5,54,

Iohn,8,15, ted dayes come so fast to an end, that wee shall be speedily called: why be wee still so careleſſe, in what sort wee shall appeare? Seeing Gods threatnings are so nær vnto vs, & the dangers ý hang ouer our heads are so many. Seeing Gods iudgments are so fearefull, and his wrath burning for euer: why are we so careleſſe? And why is it true that was spoken so long agone.

Hei viuunt homines, tanquam mors nulla sequatur:
Aut velut infernus fabula vana foret?

Why do we liue, as though wee should die neuer:
Or as hell fire were an old wiues fable euer?

Beleeue me, beleeue mee, this is intolerable blindnes, seeing we be so bleare eyed our selues, that wee cannot see before vs, neither heauen nor hell, yet that wee will reason against Gods truth, by any mans eye-sight, whether hee see or see not. If wee list to marualle at the dulneſſe of mans eyes, we cannot well marueil at any thing so much, as at our owne foolishneſſe, that cannot see our-selues. Let vs looke at the last to our owne estate, & as for other men, let vs leaue them vnto the Lord, hee doth knowe most assuredlie who be his. They

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are not the wiſe and prudent of this world that he hath choſen. There are not manie Princes and Noble men in the face of his Church. If Princes and Magiſtrates will be ſtill rebellious, what is that to vs? If the Pope and his hyrelings, will bee blind ſtill, yet the Scripture is the Scripture. Iohn, 10,14 2,Tim,2,19 1.Cor,1,26,

The vnfaithfull Steward neuer liueth more riotouſly, then when his Lorde is euen at hande to call him to his accounts. The foliſh Virgins are neuer more faſt aſlæpe, then when the bridegroome is ready to enter into his wedding Chamber. The Children of this world, are neuer buſilier occupied, then the night before their ſoules ſhall be taken from them. The ſonne of perdition ſhall neuer be more loſtie, then in theſe latter dayes, when hee ſhall be reuealed. But for theſe that are ſo blind, let them be blind ſtill: let vs approch vnto the throne of grace with faith, that the ſecretes of the Lorde may be reuealed vnto vs. As for Kings and Emperours, if they will yet aſke, why they could not ſée it, but commit themſelues vnto ſo great ſlauerie. Alas poore creatures, how could they ſée in the middeſt of ſo great darknes? How coulde Luke. 16.1. Math, 25,6, Luk,12,20. 2,Theſ, 2,4. Heb,4,16.

Apoc, 15,8, they reade, when the booke was fast seales: Howe could they discerne the voyce, when they heard no sound but of tinckling
Apoc,5,2, Cymbals: But this was the great subtiltie and craft of Sathan. He knoweth how willinglie we be caried to worldly studies, and whether wee did encline, thether hee thrust vs head-long. Hee knoweth what corruption hee hath sowne in our nature, and how vnwillingly we meddle with the things of GOD. And therefore it was an easie practise for the Pope his Minister, to pull away heauenlie cares from all Princes gouernments. They are grieuous vnto flesh and blood, and such as Kings loue not to meddle withal. This was one mean why Princes did not their dutie. Another was as great as this: They heard ỹ Pope so manified, that they thought him halfe a God. When they were once perswaded the Popes pardons should be no small discharge, who woulde not willingly submit himselfe with all humilitie to receiue it? If we may liue all our life in ryot, and yet after through ỹ Popes blessing, rest in the peace of the Church, who would refuse any popish subiection: Make men once drunk with this opinion, & they are at your com-

maun-

maundement to doe what you will. Barefoote and barelegge they wil waite at your Gate: set your fæte if you will on the Emperours necke, he will refuse no villany.

Well, nowe that God hath deliuered vs out of that kingdome of darknes, now wee know the Pope to be Antechrist, his prayers to be euill, his Pardons to be worse then the sinne of witchcraft: Let vs looke at the last to our owne dutie, and trust no more to such a broken staffe. If God hath made vs Princes or Magistrates, let vs fede his people in Iacob, & his inheritance in Israell. This is our dutie, let vs harken vnto it. And that wee may doe it the better, let vs enquire howe it may best be discharged. And I beseech your Maiestie to harken, I will speake nothing according to man, which may easily be contemned: but that which I will speake, shall be out of the mouth of the Lorde. In obeying of which, shall consist your safegard, and the health of your kingdome.

The safegarde of a Prince, is true obedience to God

Especially & aboue all thinges loke vnto your Ministery. There is no commandement giuẽ oftner in the old Testament, none giuen oftner in the new. When God would specially bless the people of Israel,

Num,3,6, hee ſcattered the Leuites among the other trybes, that the law might be taught in all the coaſts of Iewrie. When Chriſt would bring into the world the light of ỹ goſpell, hee ſent forth his Apoſtles to preach vnto euery creature. In the old Lawe God ſignified by many outward tokens, howe neceſſary the Prieſthod was for the inſtruc-
Exo,25,19, tion of his people, and what prieſtes he required: the ſtaues were alwaies in ỹ rings of the Arke, the Lampe euer burning, to
Exod,28. ſhew ỹ the prieſts ſhoulde alwaies declare
33,34,35. the will of God vnto his people, and offer vp the ſweet inſence of continuall prayer. On the nether end of the robe of the Ephod were belles alway ſounding, to teach that the Prieſt ſhould be euer heard whereſoeuer he did go, and ſhew himſelfe a meſſen-
Exod,28,30 ger of the Lord of hoſtes. In the breſt plate he had Vrim and Thumim, two liuely preſentations of Gods preſence, to be witneſ-
Exod.28,36 ſes vnto the Prieſt of his knowledge and righteouſneſſe. In the plate of gold vppon his forehead, was engrauen in great golden Letters, Holines vnto the Lord, to teſtifie his vpright life & conuerſation. God forbade any Stranger to enter in among them, except hee were circumcized in hart.

And

And of the Children of Aaron, if any had faulted in his Miniſtery, hee ſhould by no repentance be receiued again to the prieſthood. This was the care that GOD had then of his prieſthood, that he might keepe in holines all the children of Iſraell.

This is the care that wee muſt haue of our Miniſterie, if we will haue the goſpell of Chriſt to growe. This care was greateſt vnto the godly Rulers and Princes of Iſraell, to the ende they might keepe the Sanctuarie vndefiled. This care muſt be greateſt in thoſe that be Chriſtian Magiſtrates, if they loue Gods glory, & increaſe of his Goſpell. Thus did king Salomon in the beginning of his raigne, when hee put downe Abiather, & made Sadoc hie Prieſt. Thus did Ieoſophat, when to reforme religion, he ſent foorth Leuites into the coaſt of Iſrael. Thus did Ezechias at ỹ entrance of his kingdome, when this was his firſt care, howe the Leuites might be prouided for. For of all other, Moſes, who had receiued the commaundement of God himſelfe as appeareth, did eſpecially ſée what was the neceſſitie of the Miniſter. In the 13. of Deutronomie, a litle before his death, thus hee maketh his prayer. Let thy Vrim and

1.Reg.2,22

2.Chro. 18, 17.

2,Reg, 18,1
2, Chro, 29, 4,5,6,7,

Deut. 33. 8,9.10.11 Thumim be with thy holy one whom thou diddest prooue in Masah, and diddest cause him to serue at the waters of Meribath, who said vnto his Father and to his Mother: I haue not seene them, neither knoweth hee his brethren, nor yet his owne children, but they obserued thy word, and kept thy couenaunt. They shall teach Iacob thy iudgements, and Israell thy lawe. They shall put incense before thy face, and burnt offerings vpon thine Altar. Blesse ô Lord, this substance, and accept the worke of his hands. Smite through the loynes of them that rise vp against him, and of them that hate him, that they rise not vp againe.

Mark I beseech you, both his great care, how the Leuits might prosper, and his notable describing of them, what manner of men they shalbe. First, he praieth that true knowledge and vnderstanding bee neuer remooued from them: that their affection towards Gods Sanctuarie may be such, that neither Father nor Mother, Wife, nor Children, doe keepe them backe from obedience to the Lawe and Couenaunt. O that our Ministers were such as Moses prayed for, then no doubt GOD would blesse them according to their request, and con-

confound theyr aduerſaries that riſe vppe againſt them. And heere alſo marke his great zeale for theyr proſperitie. Hee was the patienteſt man, and had the mildeſt nature of all the people of Iſrael: yet could he not ſuppreſſe his good & great affection, but brake out into theſe wordes: Smite through the loynes of them that riſe vp againſt him, and of them that hate him, that they riſe not vppe againe. O Lord, if Moſes had liued in our dayes, and ſéene this adulterous generation, that ſo ſpoileth the Leuites, howe would his zeale haue béen inflamed againſt them? Hee would haue cryed out, as good Nehemias cried: Plague them, ô Lord, that defile the Prieſt-hood. And good were it for theſe ſinful men, that God would ſend his plagues vpon them, while yet they haue time to repent. Now we want a Moſes to pray for their puniſhment, for they ſléepe in theyr ſinnes, and GOD (I feare) hath reſerued them to a greater puniſhment. The Lorde graunt vs grace to remember the latter ende, and nowe looke while it is yet time, to the good order of the Miniſterie.

Nehe, 6, 14. cap. 13. 29, 30.

When God promiſed to eſtabliſh his mercies with his Church, he promiſed thus, as

the

Ierem,3,15, the greatest token of his loue: I will giue you Pastors according to my heart, that shall feede you with knowledge and vnderstanding. When he would haue them haue sure hope that he was their God, and they were his people, hée saide hee would giue them Leuits that should teach his people the difference betwéen the holy and the prophane, betwéene the vncleane and the cleane: hee promised them this as a perpetuall couenaunt: The lippes of the Priest shall keepe knowledge, and they shal seeke the law from his mouth: for he is the messenger of the Lord of hostes. And this was the charge that God geue straightlie vnto the Priesthood: That they should tell his people of theyr sinnes, and the house of Iacob theyr offences. A miserable common wealth must it needes be, and farre separated from GOD and his mercies, that hath blind leaders, who cannot lead them selues. Who so feareth the Lorde, will surely loke vnto it, that hee maintaine no such offences within his kingdome, nor nourish any such sore in the bodie of his Country.

Mala.2,7,

Esay,58,1.

1,Pet.5,12. If a man be once called to the Ministery let him attend vppon his flocke, and féede them

them as his dutie bindeth him, with the
food of life, or let him be remooued. Chriſt
ſaid: *Paſce, paſce, paſce,* Fęede, fęede, fęede. Iohn. 21.16
This charge hée hath giuen, euen as wée 17, 18.
loue him, ſo to ſée it executed. Say what
wee will ſay, and the more wee ſée it, the
more impudentlie wee ſhall lie, if wee ſay,
we loue him, while wée kęep not his com-
maundements. Would to God wee were
wiſe to vnderſtand it. Chriſt ſaide, They
are the ſalt of the earth, and what ſhall be
done with thē if they can ſeaſon nothing? Math, 5, 15.
Chriſt ſayde, They are the light of the
worlde, and what heape of miſeries ſhall
they bring with thē if they themſelues bee
darke? Chriſt ſaid, They be the watchmen,
and what caſe ſhall the Citty be in, if they
do nothing but ſlęepe, & delight in ſlęeping?
Who ſęeth not theſe incurable ſickneſſes,
that can ſée any thing? They are the Pa-
ſtors, and how hungry muſt the flocke be
when they haue no foode to giue them?
They are the Teachers, and how great is
their ignorance, whers they themſelues
know nothing? They are the Euangeliſts
or Meſſengers of glad tydings, how little
hope haue they, and what ſlender fayth,
whoſe Meſſengers cannot tell what the

Lord

Lord sayth?

The Lorde enlarge within your Maiestie the bowels of mercie, that you may once haue pitty vpon your poore Subiects. This cogitation made Paul say to Timothie, a painefull Father vnto a carefull Child: I charge thee before God, and before the Lorde Iesus Christ, that shall iudge the quick and dead at his appearaunce, and in his kingdome: preach the word, bee instant in season, and out of season, reproue, rebuke, exhort. &c.

1, Tim. 1. 2.

Of all miseries wherwith the Church is grieued, none is greater then this, that her Ministers be ignorant, and can say nothing. What coulde Ieroboam doe more then this, to strengthen all his Idolatrie, then to make him priests of the lowest of the people? What coulde haue made Asa (beeing otherwise Religious) so soone to haue turned away frõ the seruice of God, sauing onely hee suffered his people to bee without a priest, which could teach them the word of God? What plague did God threaten greater against a rebellious people, then that he would take frõ them their true Prophets? When were the peoples sinnes so ripe to procure vengeaunce, as

1. Reg. 13.

2. Cro. 15, 2.

Esay, 5, 2,
Esay, 56, 10.

when

when their Preachers were dum dogges, and could not barke: And what I beseech you is our condition the better: Or what bee many Ministers of our time & Country, other then dum dogs: Surely, as Abiiah saide of the people of Israell, so wee may say of our Ministers: Haue we not made vs Priestes like the people of our Country: Whosoeuer commeth to consecrate with a young Bullock, and seauen Rams, the same may be a priest for them that are no Gods. And so surely, if we serued Baal, a great number of our priests at this day were tollerable: but if wee serue the Lord, what do they with that function they cannot skill of: Let them returne againe to their olde occupation. And yet this is but one euill, and if it were reformed, yet much still were amisse. 2 Cro. 13.9

If I would declare vnto your Maiestie all the great abuses that are in your Ministery, I should lead you along in the spirite as God did the Prophet Ezechiell, & after many intollerable euils, yet I shall still say vnto you, behold, you shal see no abhominations then these: I would first leade you to your Benefices, & behold some are defiled with Impropriations, some with Seque- Eze.8,3,4, 5. &c.

Sequestrations, some loden with Pensions, some robbed of theyr commodities: & yet beholde more abhominations then these. Loke after this vpon your Patrons, & loe, some are selling their Benefices, some farming them, some kæpe them for their children, some giue them to boyes, some to Seruingmen, & very fewe sæke after learned Pastors: and yet you shal sæ more abhominations then these. Loke vpon your Ministerie, and there are some of one occupation, some of another, some shake-bucklers, some Ruffians, some Hawkers and Hunters, some Dicers and Carders, some blinde guides and cannot sæ, some dumme dogs and will not barke: and yet a thousande moe iniquities, haue nowe couered the priesthood. And yet you in the meane while that all these whoredoms ars committed, you at whose handes God will require it, you sit still, & are careleslie, and let men do as they list. It toucheth not belike your common wealth, and therfore you are so well contented to let all alone. The lord increase the gifts of his holy spirit in you, that from fayth to fayth, you may growe continually, til that you be zealous as good King Dauid, to worke his will. If you

know

know not how to reforme this, or haue ſo little counſell (as mans heart is blinded) that you can deuiſe no way: aſke counſell at the mouth of the Lord, and his holy will ſhall be reuealed vnto you.

To reforme euill Patrons, your Maieſtie muſt ſtrengthen your Lawes, that they may rule as well hie as low. As Eſdras ſaide once, ſo may I ſay wolue: The hands of the Princes and Rulers are cheefe in this treſpaſſe. If you will haue it amended, you muſt prouide ſo, that the higheſt may be afraide to offend. To keepe backe the ignorant from the Miniſterie, whom GOD hath not called to ſuch a function, take away your authoritie from the Biſhops: let them not thus at their pleaſure, make Miniſters in their Cloſſet, whom ſo euer it pleaſeth them. To ſtop the inconueniences that grow in the Miniſterie, by other, who ſay they are learned and can preach, and yet doe not, that are as I ſaide dum dogs, and will not barke, bridle at the leaſt their greedy appetites, put out of their mouthes theſe poyſoned bones, that they ſo greedily gnaw vpon. Take away Diſpenſations, Pluralities, Totquots, Non Reſidences, and ſuch other ſinnes. Pull Eſdras, 9, 1.

downe

downe the Court of Faculties, the Mother and Nurse of all such abhominations. I tel you this before GOD, that quickeneth all thinges, and before our Lorde Iesus Christ, that shall iudge the quicke and the dead, in his appearance, and in his kingdome, amend these horrible abuses, & the Lord is on your right hand, you shall not be removed for euer. Let these thinges alone, and God is a righteous God, he will one day call you to a reckoning. The God of all glory open your eyes to see his high kingdome, and inflame your hart to desire it.

The thirde thing that I saide in thys place was to be noted, was of Dauid himselfe, how faithfully he executed that wherunto hee was called. The Prophet saith: Hee fedde them in the sinceritie of his hart, and guided them with the discretion of his handes. An excellent vertue, and meet for king Dauid, that was a man according to the hart of God. Hee knew ý obedience was better then Sacrifice, and that Gods people were neuer better ruled, then whē their Princes brought into captiuity theyr owne vnderstanding, and in simplicitie of hart were obedient only to the wisedom of God.

God. He had too good experience of his own wisedome, and had tryed it often, howe it made him to rebel: therfore to please God effectually, he walked in his simplicitie. O that our Christian Princes had so great measure of Gods holy Spirit, how manie and grieuous burthens should then be taken from vs, that now Christian eyes and eares can hardly behold and heare. Howe many sinnes should be extinct and buried, that nowe vaine pollicie dooth maintaine and strengthen. The time is past, and I will say no more.

The God of all mercy, and father of all consolation, inspire our hearts with wisedome, that wee may walke before God in our owne simplicitie. That what his holie word hath spoken, we may humbly heare, and reason not against it, because of our Common wealth. Then shal we end these short and euill dayes with gladnesse. And when Christ shall appeare in glorie and maiestie, to iudge the quick and dead, wee shall stand on the right hand in the number of his Elect, and heare that last and happiest sentence, that neuer shall be called back againe: Come yee blessed of my Father, and possesse the kingdome which

is prepared for you from the beginning of the worlde. The which time, the Lorde being hastily vpon vs, euen for his sonnes sake, Iesus Christ our Sauiour: to whom with the holy Ghost, three persons and one God, be all honor and glorie, both nowe and euer. Amen.

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FINIS.

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Dering, E.

Perfect
Bernard Quaritch
Mac Prinett
20/5/20